

BLUE GRASS BLADE

VOLUME XVIII

A. T. Parker
High and Ashland East Side
Sep08

LEXINGTON, KENTUCKY, SUNDAY, MAY 15th, 1910.

Number 22.

DEFENSE

Of the Creator Against the Inspired Word

(Speech of Dr. Iska, spoken in Czech, translated by C. J. Wasta.)

Introduction.

The theme, "God's Defense Against Priests," sounds, however, somewhat peculiar. It is not only a simple wit, nor jest. It would indeed appear as if there prevails the best harmony between God and his servants—the priests. In fact, the friendship is only one-sided. The priests can and must love God, for he entirely, patiently and kindly accepts everything from them. They can talk the greatest foolishness in the name of God, and God silently stands it all; they can carry out the greatest rascality and he does not defend himself against it. Priests, therefore, have no reason to be unsatisfied with God.

Otherwise it is with God. Priests insult, abuse and are making him laughable daily. I know it well, and for that reason, being in sympathy with God, I decided to bring public complaint against the priests, and by that I will take the defense of God.

The priests must not grow angry for this, for they themselves play every Sunday in a pulpit that they are the attorneys of God, though they cannot produce any authority that would be signed in God's own handwriting.

The priests will of course say: "Our priestly office empowers us to defend God." I, however, answer them, that this, the claim of the priestly office, is an insult to God, for God, as it is written in the Bible, promised to Aaron that the office of priest will remain exclusively forever (a monopoly) to Levi's generation, and if some one who does not come from Levi's generation would dare to play that he is a priest, he must die.

Does parishoner, Mr. P. Kohlbeck, and the rest of Czech priests come from Levi's generation, which belongs to Arabo-African (Semitic) race? Never. They all belong to the Caucasian (Indo-European) race, and there is not a drop of blood in them of God's chosen generation of Levi. In spite of that they claim the office of priest, which God forever gave to Levi's sons.

They are making an old grandma out of God, who speaks this way today and that way tomorrow. They are making out of God a man without character, who does not keep his word and breaks his positive promises.

Besides that, it also contains a crime to bound personal liberty of God. Even every person has the right to choose his servants at his pleasure. Is it only God who has not this right? And if by that God's vote fell directly on Levi's generation, what right have other people to force themselves for his servants? Of course, Levi's generation is not the best bloom of mankind, and we must only wonder that God chose just them for his servants; but we have no right to change and disturb the vote. "Against taste there is no dispute."

Division of Speech.

The charges and complaints God must have against priests would make a long line. For summary we will divide them into complaints concerning the wrongs that are done to God by priests: (a) in heaven; (b) in purgatory; and (c) on earth. In hell, as we know, the devil rules, and it is therefore none of God's business that priests want to prescribe even there to the devil, and for that reason we will not act on that today; perhaps some other time under the theme, "Devil and Priests."

(a.) How Priests Wrong God in Heaven.

1. Priests spoiled and soiled God's heaven. At first no one knew about heaven. Moses had no presentiment about it, and God, though he spoke personally with Moses, always avoided telling him anything about heaven. At that time, God in fact was a master there. He took whom he wanted there. As soon as the priests learned that there was a heaven they pronounced themselves authorized and licensed contractors for heaven. Now God can no longer choose heaven's inhabitants himself. He must accept what the priests send him.

As we know, it is in heaven the same as in the army; there are the "cadre," i. e. ordinary or common heaven inhab-

itants, and the officers, i. e. saints and angels. Every ordinary priest has the right to send the cadre there. He gives absolution to the dying villain, throwing in the bargain the apostle's blessing, the so-called "in articulo mortis" with which is connected full forgiveness, and God must open the gate to the penitent villain and accept him in the heavenly legion. The officers, i. e. saints and saintesses, are furnished there by the Pope. Such officer's patent, such proclamation making a saint, costs a large sum of money. The price is not firm, however, but for less than 100,000 lire it cannot be fixed in Rome. That explains why the saints and saintesses are almost all from majestic families. Less wealthy people cannot permit themselves the luxury to have a member of their own family to be proclaimed saints. But noblemen greatly favor it, especially in Spain. It has a good tone in majestic circles to have a few saints among your forefathers. There the lords boasts of their saints as they do in Paris of their sweethearts, ballets, or horses. At the evening party, the countess, for instance, will say to the princess:

"Your Serene Highness, how many saints do you have in your princely family?"

The princess answers that they have four. Then it gleams triumphantly in the eye of the countess, which sweetened. With Godly-risen eyes she explains what a consolation it is for her that she is a descendant of a family which has four saints among her forefathers, and that she married in a family which has among its forefathers two saints.

The princess comes home, excited. She runs to her princely husband, and already on the step of her room, calls: "This is a scandal! I must let that inflated countess tell me this! No, this must be changed!" The husband listens to what is going on; he bows his head and begins to explain to his wife that he honestly cannot gather a sufficient sum of money to procure two new saints.

The princess gets spasms, she faints, and the husband yields. He borrows the money from a Jew, and then everything goes smoothly.

From the lineage, Isidor, who lived 400 years back, is chosen, and Arabella, who died 300 years ago, is also selected.

With the mediation of the Bishop they apply to Rome for the proclamation declaring these two ancestors saints. The Pope ordains a commission, designates an attorney for Holy Church, who must look after their merits, and another attorney for the devil, who should search for the bad traits and habits they had. The latter, of course, will find nothing bad. The former (i. e. attorney of holy church) will think out a line of merits, which naturally no one can disprove. Besides that, it is proven that Isidor and Arabella could perform miracles. For instance, once (over 400 years ago) it rained for a long time, and upon the praying of Isidor, the sun scattered the clouds; and that at another time one poor woman's goat did not milk, but when the compassionate Arabella knelt and prayed, the goat gave immediately an immense jar of milk. This makes everything correct. The prince pays the fixed taxes, and the Pope issues a decree to Isidor and Arabella, making them officers in heaven, friends of God.

The princess at first opportunity over-trumps the countess with her six saints, and the Catholic world has two more new mediators in heaven. Only God was injured by it. They again forced on him two more heaven inhabitants, who perhaps were disgraces to humanity while on earth, and now they spoil the purity and grandeur of heaven.

Judge for yourselves if God has not the right to complain and make charges that the priests have spoiled his heaven with such rabble as they have delivered and forced upon him! Consider also, that usually such persons desire the priest's forgiveness whose conscience is the darkest, when the ones who lived honorably died peacefully, even without a priest. He who, however, refuses to confess to a priest is sent to hell even if he was the best. To the penitent villain they give forgiveness and export him to heaven. Who, in this way, gets the better material—God or the Devil? Does it not make God angry when the Devil in hell holds

his belly with laughter whenever some priest sends to heaven, with his forgiveness, such educated pickpocket, or murderer, whose profession became his second nature, and who will perhaps not leave that business alone even in heaven? Yes, the priests spoiled and dirtied God's heaven.

2. The Priests deprived God of government in heaven. Formerly, God was a master in heaven. He did what he understood and wanted. No one could talk to him about it. Here the clergy agreed that the Virgin Mary must have been taken to heaven, and also with body. Consider what a change must have taken place. First, there were only God, the angels and souls as heaven's inhabitants, therefore all spirits. Now a lady has arrived, a whole lady—with soul and body. How much of bother and work it must have taken before everything was arranged so that the heaven would also answer the purpose for the bodily necessities. The poor God was entirely put into the shade. He was and is only a soul—a simple soul,—and who would wonder that he was wholly overlooked, and all attention was paid to the Virgin Mary, whom they seated (we understand with body) on a throne, and proclaimed her a queen of heaven. The star of God, the kind Father, but a simple soul, faded by the side of this powerful queen in human form.

The priests comprehended at once this new course in heaven; they dropped God and took hold of the "Queen of Heaven." If some one doubt that God was not wronged by it, just go to church and listen how they sing there about the Virgin Mary: "It never was heard that you would forsake some one who was coming to you."

I ask you men, how would you like it if people would sing publicly about you, that it was never heard that everything was not always done the way your mistress bossed. God must be pleased when the congregation not only talks, but also sings that he is under the slipper of the Virgin Mary.

Because they, the government of the Virgin Mary could be made exclusive, because as the mother of the son of God she became a member of the reigning dynasty, and of course it is nothing extraordinary when a mother rules in a family. Very well, if God would even wish to excuse the priests, he has at least the right to demand that they put him under the guardianship of a whole swarm of heavenly officers—saints and saintesses. Does it not make one mad that even these people mix into God's government who never came from heavenly dynasty?

The same kind of medieval knight, who lie in wait by the public highway, for a passerby, so he could get his purse in his possession, who after three or four hundred years after it was forgotten on earth what tricks he was doing, he receives a decree from the Pope making him a saint, which affords him the privilege of talking about everything to God.

When God can no more stand the rascality of some earthly inhabitants, and he raises his arm to punish him, here some Saint Profunius jumps to him and catches him and holds him; he claims that the rascal on earth is his—i. e. an adorer of Profunius.

Under these circumstances no one can blame God when he complains and make charges against priests and especially against the Pope, who designates him the saints, who deprive him of power in heaven.

Besides this, the teaching of priests that saints must speak a good word for people to God, is a great insult to God. It is as if he was (because of dead whom strange people must hold so he would not break his children to pieces—and these are all the priests).

To teach and preach in one breath, that God is most kind and merciful, and at the same time that the saint's duty is to him to be good to his children and not to torture them uselessly, is a positive ridicule of God.

To teach on one side of the catechism that God is most just, and on the other to affirm that he does not care for justice, but at the praying of heavenly uncles and aunts (saints and saintesses) he minds; to teach on one side of the catechism that God is most kind and sincere, and on the other to declare that it is necessary to have mediators by him, is so much as to make fools not only of believers, but also of their own God.

With such teaching the priests have undermined the confidence, impartiality and justice of God so much that if God would wish to run for county judge he would not get a single vote, for nowhere do they want a judge who does not govern himself by paragraphs and law, but who would pass a judgment according to the advice of different uncles and aunts.

The priests in fact deprived God of all the power in heaven and made him a

tool of "saints," which the Pope named.

(b.) The Pope Rules Absolutely in Purgatory.

As the clergy left only a shade of government in heaven, they left him no power in purgatory at all. God cannot and must not liberate a single soul from purgatory. The Pope could (as Saint Thomas Aquinas says) clear out the whole purgatory if he would give full forgiveness to the souls in purgatory. God is therefore thankful only to the Pope that he has the purgatory yet. Of course, the holy teacher also says, the Pope will not ruin the purgatory for practical reasons.

We understand these "practical" reasons, for the purgatory is an inexhaustible gold mine for the Pope and priests. The religious do everything that the priests prescribe, and will pay whatever sum they may ask, only so that they get forgiveness for their dead relatives, and thus liberate their souls from purgatory. The church teaches that some people are better and more virtuous than it is necessary for them in order to be allowed to go to heaven. That what more they have in merits than is required for the necessary admission fee to heaven, these good people leave it on earth and the Pope inherits it. In this way it is gathered unto the Pope like in some large reservoir, an immense mass of remaining merits. The Pope, like a wise man, will not, however, have these merits to rot on a pile, for there are people on earth looking for them, who feel that they do not have enough of merits, and who in fear that their own merits are not sufficient for the admission fee to heaven, will gladly buy a portion of these remaining merits from the Pope. This is called "forgiveness," and "full forgiveness" when he sells them so large a portion that it obtains an admission fee to heaven whole.

It is apparent that these remaining merits are goods mystic, and no one can tell but the Pope how much of the goods he has left yet, but the store is never empty. In regard to that, we will say the Pope is never stingy with the goods. Every time he announces, under the name "merciful summer," a general sale of these remaining merits (forgiveness) and when the "merciful summer" is gone and the sale closed, he offers and sells the merits further on as if there were no hole made in the pile.

According to the views of the church and the teachings of the priest, God is supposed to catch the scales at the death of every person. On one plate he puts the merits of the dead and the penalty that is to befall him for his sins on the other. If the plate containing merits overbalances the one containing the fixed penalty, the punishments are repealed and the soul of the dead is allowed to go to heaven. If there are less merits than punishments, then the soul is sent to purgatory, where it is fried so long and made to suffer so much punishment that the plate with the fixed penalty weighs only as much as the other plate weighs; then the soul is accepted in heaven.

Just think now, how cunningly the priest cheats God by it. When some one who is dying that is a good friend with the priests, they give him under the name "forgiveness" such a load from the remaining merits that the plate containing merits weighs much more than the plate with deserved punishments. God shakes his head at it, for he knows that he has before him a soul which never did anything good and deserving, but he cannot help himself—he must take it to heaven. But still more God opens his eyes when unexpectedly a soul comes to heaven which he just yesterday sent to purgatory for 500,000 years because it did not have enough merits. Now at once it has more merits than it needs. How did it happen? Very simply. The pious survivors ordered a holy mass to be read at the privileged altar for the unfortunate soul, and as full forgiveness is connected with this mass, the soul was liberated from purgatory, and God must, if he wants to or not, take it to heaven.

Judge again if God has not the right to make complaints against priest owing to the way they cheat him in regard to purgatory. They are constantly raking over the souls in purgatory, and are catching those for which the religious survivors paid, and they throw even the worst trash to God in heaven.

(c.) How Priests Cheat God on Earth.

As the priests turn God this way in heaven and purgatory, where they can not reach him directly, we can imagine what they are doing to him on earth. Here they put God entirely into reservation, and even don't give him that.

On earth the priests left God only as a firm name over their stores, but he must not talk to them in regard to the business. A careful business man will leave the name of an old chief which has

CHURCH

For Years Looked Upon as Clearing House for Paradise

(By John Emerson Roberts, Minister of the Church of This World, Kansas City Mo.)

I do not know why the human soul must be put into the wine press of suffering and pain before it gives forth its best, yet that is the law. The world doesn't find its inspiration from the rich, the comfortable, the pleasantly situated. It is the man who spends forty years in the mountain of Midian who inspires the thought of liberty in the Israelitish slave. It is the man upon whose benign and care-worn face suffering and agony have left their marks who writes the Proclamation of Emancipation. There never was a Thomas Paine without a Revolution. There never was a Christ without a Gethsemane and a cross. It is said of preachers that they are the poorest paid toilers in the world. Make the preacher rich and comfortable and you will make him practically useless. A young minister in beginning his pastorate recognized the fact that his life was to be a life of toil and sacrifice. In his opening prayer he besought the Lord to keep him "humble and poor," and one of the deacons said, "O-Lord, keep him humble, but leave it to us to keep him poor." One of the things connected with my work—pardon the personal reference—one of the great benefits the Liberal people of Kansas City have conferred upon me is that all these thirteen years have been a struggle. And there is a sarcasm connected with it too. Now, I have the reputation of being the highest salaried minister in Kansas City, if not in the State of Missouri. I am supposed to be overburdened with surplus funds, because they say the congregation, the audience, is so rich and so liberal. I am not complaining. It is the law under which honest men must live and work. If the toll was light, the burden and sacrifice, the embarrassment and suffering eliminated, strength would be sapped, the nerve of effort would be cut, the wings of ambition clipped and achievements made impossible.

And all the while, through all the years, there has been some one to voice that spirit of divine discontent. Men are dissatisfied with the world and for every reason. Looked at honestly it is a wretched, miserable world, unfinished, not half made. For every one, toil and weariness; for every one, at last, age and decrepitude; for every one, finally, the grave. What an infinite blunderer was the Creator! Given such infinite power, is there a man who couldn't have made a better world? And so from age to age there have been people who have said the world was so bad that God himself would get out of practice with it. Jesus had that idea. He said: "There are some of you standing here that shall not see death." He thought the end of the world was to come within twenty or twenty-five years, while some of those present were still living. Paul had the same idea and thought it explicitly and even told the order of precedence in which people that were living on the earth should advance into the skies to meet their Lord. John and Paul had the same idea and taught it explicitly and same idea and taught it explicitly and thought that a man had to die to find a better world; that God Almighty couldn't do anything with this world but to pick out the elect and burn up the rest.

I know that for thousands of years the world has been proceeding upon that supposition and the world is a mean and wretched and miserable as it is this moment because the great part of the world had despaired of its ever being any better. They wanted God Almighty to transform it or else to blot it out of existence; to purify it and redeem it or else to burn it up. As far as we know God never did a thing for this world, not one. All the changes that have ever been made, all the progress and improvement, have come from the efforts of men, from the intelligence of the human world, from the consecration and devotion of the patient sons and daughters of the world.

The church in all the past has been simply a clearing house for paradise. We all want happiness, but who in the world wants to die to get it? I have great respect for the angels and the white-robed throng, and all the heaven-

ly hosts, and I mean no disrespect to them, but I would rather stay here in the old world, bad as it is, than go to heaven. Most people feel the same way, whatever they may say in their lying creeds. So the pious and the good have continued to dream of the world beyond. I am like my friend's child who, asked if he didn't want to go to heaven to be with his grandfather, said he didn't care to take the chance. Perhaps he didn't want to run the risk of not finding his grandfather there. He knew his grandfather.

My contention is that this old world of ours is bad. I have said the other thing a great many times, that it was good, and it is good; but it is also bad, but it is improvable. It can be made better. I think God Almighty has done for us all he intends to do. The sooner we leave, and the farther away we get from, the idea of divine intervention the better for us and our world. It is exactly what we make it, and if we could lay upon the hearts of this people and upon the hearts of all people the responsibility for the world as it is, why, we have made the first move towards its final and complete rehabilitation.

Wrong and evil aren't individual as much as they are social and public. We sin not so much as persons, but as states, cities and a nation. The first thing towards the making of the world better is to accept the responsibility for it, whether it be good or whether it be evil. The fact is man himself is the creator of his world, not God. Within his reach and subject to his disposal are all things, all resources, all material, all power, all law. The tremendous, primal, ancient, resistless, august trend of things is towards betterment, towards larger life, towards ampler opportunity, towards better fulfillment of human destiny. I charge that there is no evil for any man except the evil he makes for himself; that there is no good for any man except the good which he becomes, the good which he is. There is no evil and there is no good outside of a man. It is within him and of him. It is he himself. I contend further that we have been idle and ignorant and negligent and let the world run away with us. Every bit of human suffering, of poverty, nearly all crime, might be prevented. We have lied to our souls, claiming that we have done something when we have supported a provident association or a Helping Hand, or a Florence Crittenden home or something of that sort. Those things are necessary simply because we have created the necessity for them. We make the victims and then plume ourselves for a virtue in bringing them succor. A great deal is being said now in the newspapers and in the congressional halls about the white slave traffic. How much is being said about the underpaid and ill-paid women and girl employees? There is a girls' hotel right in this town over at Seventeenth and Jefferson streets under wise and capable management, where girls may have home, room and board at a price scaled to the wage that they receive. That hotel ran the last month within between five and six dollars of being self-sustaining. I mention that fact simply in order to say that one institution like that, conducted by competent management, on business principles, is a thousand times better than all the Doors of Hope and Florence Crittenden homes imaginable. Make it possible for men and women to be self-sustaining, take away the incentive to evil, destroy the force of compulsion that is upon many of them to do wrong, and the problem is solved.

I believe so much in our human nature that I think everybody, man, woman, and child, would rather be right than wrong; that wrong or evil or sin of any kind is unnatural, abnormal; that it is folly and the vast majority of people, old and young, see it so. But what can they do?

I hope to live to see the time when there will be no such thing as charity in the common sense of the world. I think old Paul was pretty nearly right when he said: "If a man won't work, neither shall he eat." That is scripture. What he meant was—well, you know the common, the modern slang expression for it is that which has reference to the activity required for the members of the swine family or else the inevitable end. But how shall a man work if he cannot find a job? I am

(Continued on Page 4.)